UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

Humanism and the New Future

By EDMUND HENRY REEMAN

The Peasants' House in Moscow

By SYDNEY STRONG

Items from a Traveler's Notebook

By JOHN HAYNES HOLMES

First Annual Dinner and Meeting of the UNITY Fellowship Associates

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Contents

EDITORIAL—
Notes 307
Humanism and the New Future.—REV. EDMUND HENRY REEMAN 310
EDITORIAL CORRESPONDENCE—
The Peasants' House in Moscow.—REV. SYDNEY STRONG 312
Items from a Traveler's Notebook.—JOHN HAYNES HOLMES 313

ARTICLES—
The Joy of Life. XXV.—EDWARD ARTHUR ROCKWOOD 315
First Annual Dinner and Meeting of the UNITY Fellowship Associates.—O. C. S. 316
The Late Professor Kuenen and Biblical Study Today.—CHARLES STRONG 318

POETRY—
Let There Be Light!—*Percival Chubb* 307
Dr. Hirsch — Jan. 7, 1923. — *Louise L. Hamburger* 317

CORRESPONDENCE—
Anent the Community Church.—WILLIAM L. COLLIN 318

THE FIELD—
War Department to Standardize the U. S. Citizen 319
From Leaders of 9,000,000 Veterans 319

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. XC THURSDAY, FEBRUARY 1, 1923 Number 20

LET THERE BE LIGHT!

Light of Ages, shed by Man
Since his search for Good began,
Shine upon our path to-day
Through the mists that cloud our way.

Light of Conscience, clear and still,
Be a beacon to our will;
Like the steadfast northern light,
Guide us in the deepest night.

Light of Knowledge, spread and grow
As the dawn to noonday glow;
Kindle in our heart of youth
Passion for the perfect Truth.

Light of Love, Oh may thy fire
Purify our soul's desire,
And unite us, heart and mind,
In the service of mankind!

Light of heroes, prophets, seers,
Gird our hearts against all fears:
Pledge we then our loyalty
And the daring to be free.

The Standard. —*Percival Chubb.*

The situation in the Ruhr is of breathless interest and suspense. Will Germany carry through her passive resistance policy? If so, will it succeed? We have no doubts on this second question. If non-resistant tactics are followed to the end with one accord, the French will be glad to withdraw their troops and open negotiations for some kind of a new adjustment. The Germans have within their grasp such an opportunity for victory as they never had at any time in the Great War, for all their matchless legions. But will they really seize this opportunity, and hold on to it? It is this question which is not yet answered. There are encouraging and impressive indications that the German people are entering upon a real struggle on this new basis of pacifist idealism—notably the general strike of miners, telegraph workers, railroad employees, etc. But it is disquieting to read that General Ludendorf is reviewing garrison troops in a town near the border of the occupied area. This militarist has no place in what now is going on! Men who think of such a thing as armed resistance to the French are simply mad. What is needed in Germany today is patience, courage, steadfast endurance, capacity for suffering—and folded arms! Let the Germans discipline themselves to this achievement, and they will not only save themselves by the one sure method now available to them, but they will contribute to humanity as well a lesson in the efficacy of non-resistance which will make war forevermore impossible. What irony if it should be the Germans, the hated Huns, who are destined to fight successfully the real "war to end war"!

The Chicago *Tribune* is not "the world's greatest newspaper," as it so proudly boasts, but is unquestionably one of the great newspapers of the United States. It is also one of the most patriotic, in the crass, "one hundred per cent American" sense of that ill-used word, as witness the legend which it has carried for years at the head of its editorial columns—" 'Our Country! In her intercourse with foreign nations may she always be in the right; but our country right or wrong'—Stephen Decatur." During the War, the *Tribune* wabbled a bit—there are many Germans in Chicago!—but when the die was at last cast, no newspaper in the land supported our participation in the conflict with hotter or more unreasoning passion. And it is *this* paper—not a white-livered, milk-sop pacifist sheet—but this organ of militant nationalism, which prints the following editorial, anent the European situation, in its issue for January 17th last:

NEVER AGAIN.

As divisions of French infantry, machine guns, tanks and artillery pour into Germany and spread daily farther, as rumors and hints of German resistance and a consequnt advance upon Berlin begin to thicken the air, as Lithuanian troops capture Memel and Hungarian and Roumanian troops race each other on the marches of Transylvania, the men who fought at Chateau Thierry and Mont Sec and over the ridges and death-swept meadows of the Argonne are doing some thinking.

They went to France, as they were told, to end the submarine menace, to free the seas, and to make the world safe for democracy. The menace of the submarine is over—until a new war and new submarine flotillas are at large. But there is very little safety for democracy or for any other institution of civilization in the world which politics and appetite and ancient grudge have dominated since we thought the world war was over. Peace, peace, we cried, but there is no peace. Only new wars for old. The war which was to end war has ended peace.

And the Yanks are thinking. We note a Legion committee in Indianapolis has voted approval of the advance into the Ruhr. It is its privilege. But will its members enlist for a new expedition to Europe? If so, the Foreign Legion is open to them, but we are confident they will not find there many comrades from the late A. E. F. On the contrary, there is one simple phrase which we are confident is in the thought of the American soldiers of 1917-1918, the vast and conclusive majority of them. It is "Never again."

The Americans who are afraid America will lose its soul if she does not go back to save Europe are usually, we have observed, the Americans who did not hazard their skins in France or Flanders in 1918. Vicarious sacrifice, inverted, was prevalent in this country after 1914, and it thrives to-day in comfortable quarters.

But the men who paid the price in 1917 and 1918 and pledged

their lives for the cause espoused by the nation, summing up the account, we are quite sure, consider it fully paid. They have fought for France. They have fought for the safety of the world. They have fought to give peace to Europe. But Europe is at war again on its own terms, for its own ends, and the Yanks are saying: "Enough is enough. Never again."

We have seen no more striking demonstration of the reversal of American public opinion on the European situation than this. France today is where Germany was in 1914! We know also no statement which it will be healthier to preserve *forninst* what may happen in the not distant future. Keep this quotation, friends, and confront the *Tribune* with it when the next war comes along.

The All-India National Congress has again endorsed Gandhi and the policy of "non-co-operation." This in spite of the proclamation upon the part of the English government that Gandhi's arrest has broken the back of his movement and ended forever its menace to the Empire! That the removal of the inspired leader has brought difficulties, is evident enough. Especially has it given opportunity to those in the nationalist movement who have never believed in non-resistance, to clamor for violence and use Gandhi's imprisonment as a final argument for their propaganda. In nothing was the English procedure against the *Mahatma* more wicked than in its deliberate purpose to encourage such appeal to force and thus break up the non-co-operation crusade by eruption from within. But the failure of this purpose, so impressively demonstrated in the more than two to one vote of the India Congress to stand by Gandhi's cause, is now made evident. The very quiet that has fallen upon India, cited by the English as proof positive that the trouble is over, is on the contrary certain evidence that Gandhi has disciplined his followers to a patience, forbearance, serene determination that are unexampled in human history. The violent outbreaks of revolt which the English expected and wanted, these would have been evidence that Gandhi's arrest was successful, and his work a failure. But this quiet waiting, this steadfast faith, this steady pressure of the racial will—is it not like the tides of the sea, the glacial movements of continents? What can prevail against them? After all, the East can afford to wait. It was there before England came; it will be there when England has passed and gone. The soul is mightier than the sword.

Following hard upon the pardon of William Bross Lloyd and his associates by Governor Small of Illinois, comes the pardon of James J. Larkin by Governor Smith of New York. Along with the release of this well-known Irish agitator, convicted and imprisoned on a charge of criminal anarchy for a five-year term, announcement is made of applications filed on behalf of four other political prisoners serving long terms for the same offense. All, of course, are free speech cases; and should they be acted upon favorably, as seems likely, the prisons of New York will at last be emptied of all offenders under this statute. In acting upon Larkin's case, Governor Smith, while stating his utter disagreement with the doctrines and principles enunciated by the prisoner, took pains to emphasize his belief in freedom of speech as a basic American ideal. "The safety of the state," he said, "is affirmatively impaired by the imposition of such a sentence for such a case." And again, "Political progress results from the clash of conflicting opinions. The public assertion of an erroneous doctrine is perhaps the surest way to disclose the error and make it evident to the electorate." This is good sound American doctrine, disastrously and disgracefully lost sight of during the war, but now, thank God, little by little working its way back into the recognition and practice of our government. One marvels, as this process of recovery goes on, at the revelation which it presents of the utter failure of our courts to protect and vindicate the constitutional rights of the private citizen in the madness of the war excitement. How easily they lent themselves to the destruction of popular liberties; and how utterly, therefore, was their every claim to superior wisdom and justice, swept away forever! One marvels, also, as the governors thus act one by one, that the President still remains so obdurate in the case of the federal prisoners. If he will not see that it is right that these men should be released, can he not at least be made to see that it is politically safe to grant them pardons?

Coué is certainly getting plenty of information here in America about his limitations and mistakes. Physicians declare that he is no scientist and warn the public against his clinics. Christian Scientists deny hotly that there is any affinity between their methods of healing and the Coué method of auto-suggestion; on the contrary, they say, the two methods are at opposite poles of thought. Jewish rabbis rank the Nancy druggist with quacks of the familiar type, and affirm that Hebrews will continue to put their trust in the well-established laws of sanitation and medicine. Even Christian ministers, so prone to recognize anything that seems to imply faith and the efficacy of prayer, express their doubts, and would evidently like to have more religion and less hypnotism. For ourselves, we must confess that we find it hard to pump up any interest in the affair. We rather like Coué himself, despite our shock at his passionate outburst of disappointment against a woman who persisted in unclasping her hands when told by him that she was not able to do so—"Madame, you understand not a word I say!" But his practice seems to us to be the same old stuff—why get so much excited about it? On the one hand, of course, it is true; the influence of the mind

over the body and its processes is a well-established fact, as also the relation of the conscious and the subconscious portions of the mind. On the other hand, however, is the evil which we find in all healing of this kind—namely, the abandonment of the method of knowledge for the method of magic. If there is anything that definitely marks man's progress out of barbarism and into civilization, it is his escape from superstitions, necromancies, incantations, self-deceptions and hypnotisms of all kinds, and his frank acceptance of facts as the substance of life. If there is anything that we most sorely need to save the race, it is a discipline to intellectual honesty, a courage to face reality, a refusal to live in any other world than that of things as they are! Now, Coué's method is a deliberate appeal to the imagination, as New Thought is an appeal to a false optimism, and faith-healing an appeal to superstition. He asks his patients specifically to fool themselves, and thus by a process of self-hypnotism to cure their ills. He gets results—of course, he gets results! His achievements are a perfect demonstration that most ailments are purely imaginary. But the whole process is essentially a step backward into darkness and not forward into light. For ourselves, we still put our trust in natural science. It makes mistakes, it cherishes illusions; but its method of observation, experimentation, deduction is sound; slowly but surely it is accumulating a body of exact knowledge; and, best of all, it is training up a generation which rejoices in the rigorous experience of facing and handling facts.

Some weeks ago a retired Episcopalian clergyman of distinction, formerly rector of Holy Trinity Church in Brooklyn, N. Y., published a book of personal confessions, in which he repudiated the Virgin Birth, the Resurrection and other dogmas conspicuous in the creeds of his communion. The fact that this man is old and definitely withdrawn from public service, is perhaps the reason why his book, so startling in itself, has made so little stir in religious circles. Quite different is it when Dr. Percy Stickney Grant, a man of influence and power, in the fullness of his strength, and minister of the great New York parish of the Ascension, denies the deity of Jesus, classifies the alleged miracles with Coué's performances in auto-suggestion, denounces the consecration of a church as a relic of the days of magic and taboo, repudiates the sacrament of marriage on out-and-out humanistic grounds, and ridicules the idea of an unbroken apostolic succession "from Jesus Christ to Bishop Manning." Dr. Grant broke more ecclesiastical crockery in his two much-quoted sermons of January 14th and 21st last, it seems to us, than has ever been broken before under similar circumstances. It was brave, honest speaking on the part of a brave, honest man, as set over against the shams and shibboleths, the putterings, palterings and petty pieties of a hide-bound and priest-ridden church. We don't wonder that the Right Reverend Bishop William T. Manning, in the true succession from Caiaphas if not from Christ, is shaking his jewelled finger, and ordering this recalcitrant rector to recant or resign. Thus ever do the priests pursue the prophets! That Dr. Grant will recant is impossible; that he will resign is improbable. What we anticipate is a fight to the finish, a heresy-trial of sensational interest, and we hope a split in the Episcopal church which will make religious history in America.

The scene in the Church of the Ascension on Sunday morning, January 21st, when Dr. Grant preached his second sermon of prophetic challenge to the church, was one which may well be pondered for its deep significance. Here was an occasion when there was no lack of church-goers! The church, we are told, was "thronged to overflowing." Thousands of people assembled, and "the discomfort of getting into the church closely paralleled attempts to reach the interior of a first class movie house on the first day of a particularly absorbing photo-play." Special police were required to keep traffic moving on Fifth Avenue. For three hours after the service was concluded, great crowds lingered about the edifice. Inside the church, during the sermon, there was an almost painful intensity of interest, with waves of applause sweeping the auditorium, at one time lasting for a minute and a half. Now what does all this mean? To a certain extent, we have no doubt, the popular love for the sensational. More fundamentally, however, the invariably touching response of the human heart to a brave man bearing himself gallantly and generously against those who seek his life. At bottom, however, we have here the evidence of what the people want and will support in religion. Let the church do what Dr. Grant is trying to do—retire its outworn creeds and dogmas, end its subservience to ecclesiastical authority, snap its bonds of conventional and financial control, secure its dedication to the service of human needs and the expression of human ideals; let the church end its sectarianism, its traditionalism, its pietism, become a thing of life and not of death—and behold the people will rally to its altars. Say what you will—the human heart is incurably religious. The church is dying today because it deserves to die—as witness this casting out of one whom the people hear so gladly!

Max Nordau, dead in Paris on January 22nd last, created a world furore a generation ago by the publication of his book, "Degeneration." It is difficult to recall in these cataclysmic days the storm of dismay and ridicule stirred up by Nordau's declaration that civilization was declining, culture going to seed, and

the general standards of the race turning to degeneracy and decay. We were optimists at that time, all of us, and a pessimist like Max Nordau was a sensation something like a two-headed calf or a ten-foot man. Today, however, it begins to look as though this famous author was right—not in all his particular judgments, as for example his rejection of Wagner and his music, but in his general prophetic survey of world tendencies. "Degeneration" is now pretty much forgotten—we imagine the younger generation does not know it at all—but it is likely to hold its place in literary history as the sign-post of an era. In his later years Nordau was an ardent Zionist. It is pathetic to note that he died in poverty and much neglect.

Humanism and the New Future

We are not sure that this title represents the happiest choice of words, but the phrase "the new future" is deliberately employed for the sake of a suggestion it is intended to carry. In one sense the future is always new, in another sense it is new only in that we arbitrarily divide it from past and present and set it in contrast with both. Strictly speaking, the future is formless and characterless. Just as the years for any one of us depend for their content not upon the length of their days or their sunshine and shadow, but upon what we ourselves make of them, so it is surely with the future for mankind. Its days as they come can mean no more than we *will* them to mean, and any fruitage they may bear must depend upon our cultivation. We may face the future merely as a continuation of the past, or we may face it as an opportunity for new and aggressive human adventure. People are all the time talking optimistically, or pessimistically, as the case may be, about what the future is sure to bring. But the one sure thing about the future is that it can bring nothing but opportunity. All years are alike, except as we ourselves by creative effort make one different from another. History will go on repeating itself until we mortals devise new ways of living and embark upon new news of thinking and feeling and willing. Either mankind must break new ground for its future, or its future must repeat the old tragedies and mistakes of its past. All years are formless for mankind until we give them form. Time is the most arbitrary of all conceptions and means nothing except as we give it meaning.

The future of mankind rests with mankind, not with time. What the future will represent for the ages unborn depends in great measure upon how we face that future today and with what vision and courage we embark upon the adventures to which it beckons us.

Are we to have future wars, or future peace? Is the future to be marred by the same hatreds and enmities and bitternesses and misunderstandings that have marred past ages? "Shall crime bring crime forever, strength aiding still the strong?" Poverty and misery, squalor and vice, greed and revenge—are these, the wrongs of our past and present, to remain the wrongs of the times to be, or are we to have something else and something different and something better? Is the good to which we have attained to be conserved and developed, or is it to wither and perish?

The answer depends not upon time, but upon men. There is nothing in the mere passage of years to change the character of life, or to improve the conditions of men. Disease will be just as deadly, and misery just as squalid, and poverty just as painful, and war just as brutal and hateful in the future as in the past—UNLESS. . . . Yes, unless what? Why, unless we ourselves can do something about it. The hope of mankind is in mankind, or there is no hope for mankind.

As we see it, there are just two possible ways of facing the future and the meaningfulness and the happiness of life for ourselves and for others and the welfare and progress of mankind at large depend upon which of the two ways a sufficient number of people take. You may call these two ways the optimistic way and the pessimistic way, if you choose, or you may say that either we can face the future hopefully or despairingly. It is all very largely a matter of sheer faith, no doubt, but everything else we fancy depends upon it. In the last analysis it all comes down to this—can we, do we believe in the possible betterment of the world and in the possibility of a general improvement of the conditions of human life?

The new humanism, as we may perhaps well call a certain deep faith that is emerging in our midst, is rooted and grounded in a fundamental conviction that this world is redeemable and is capable of transformation. And right here is where it makes its first great break with the traditional forms of the world's supernaturalism and sectarianism, and lays down a principle that is as revolutionary in the realm of general human affairs as it is in the realm of religious thinking.

Other-worldliness is a charge that applies not alone to the more popular forms of traditional Christianity. Self-abnegation and renunciation are common words in most of the world's older faiths, and the surrender of this world's hopes for the hopes of another, or the patient endurance of this world's ills in the assurance of a future reward of blessedness are common marks of the great religious ideas of the past.

It is the same impulse which drives the monk to

his cell and the ascetic to his pilgrimage that prompts the fervor of the Christian revival doggerel—

> I'm but a pilgrim here
> Heaven is my home.

as it is one and the same underlying conviction which lends sharpness to the common religious distinctions so frequently drawn between the things of this world and the things of another. This world is evil, the next is good. Religion, as it is represented in a majority of our churches, is liberalized, but it is not emancipated, and is still subject to the old fundamental ideas.

Religious philosophy has never yet learned to rightly evaluate the present world. Always it seems to see the present world as but a stepping stone to another, and never as an end in itself. Generally speaking, it has frankly proclaimed the hopelessness of the present world and the absolutely necessity for the subjugation of its interests in the interests of a life and a world to come. If it does not depict the present world as the evil antithesis of that better world men were sent here to prepare themselves for, then it sees the present world as a world of shadowy appearances and transient and impermanent experiences in contrast with a hidden world of substantial quality and enduring reality.

Back of this other-worldliness of the older faiths of men lies, we believe, the mistake of a too close and general identification of the coarser pleasures of mere sensuality with the general interests of the life of the world and a failure to recognize in this world the possibilities of that sublimated human experience which all men crave.

To the medieval saint, the world was pure fleshly lust; to the modern mystic it is still often all gross matter. We shall never get far with this world, however, until we recognize in it all the spiritual possibilities that any world can have. Sex and soul, mind and matter, body and spirit, are not in conflict; each on the contrary is supplement to the other, and their antipathies are all of our own making. There is no world that is more real than this world, and no man is ever more truly a living soul than he is here and now.

For ourselves, we would rather be living souls on earth, with all the risk of fleshly lust and material passion that is involved, than dis-embodied spirits in any world, or astral auras on any plane.

This, that we are living now, *is* life, and earth has all the possibilities of a life ever more abundant.

Funny, when you come to think of it, that we should ever have imagined it necessary for men to die in order to truly live, or that we should ever have conceived the future as more important than the present.

"But our hopes and dreams and half-formed longings and all the squalor and sordidness of earth?" Yes! But who makes its squalor and who tolerates its sordidness and where could we find a world of greater promise for our hopes and dreams and half-formed longings?

What does any man or woman want more glorious than the music of human gladness? What does any man or woman want more beautiful than the laughter of children and the love of women and the golden grandeur of a sunset sky? What does any man or woman want more thrilling than the flight of human thought, or the music of human song? Men have never imagined a heaven that was more than a glorified earth—why, then, should not the earth be made glorious and the scene of men's dreams and joys. It is not the world's fault if it is a disappointment, it but yields to the will of man. And heaven is ours now for the making, as much as it ever can be. One world, or ten, or ten thousand—we can live in but one world at a time.

The problems of our existence are not solved by pushing them on ahead and blaming our vice and our squalor on the flesh of which we are made.

We are the stuff we are made of—the pulse-beats and heart-throbs and brain stuff and the shadowy stuff of our dreams.

Another question arises. Supposing we assume to believe in the possible betterment of the world, then comes the problem, How is it to be made better?

Again the new humanism makes a clean break with the old religion. Humanism answers, It is to be accomplished by enlightened and intelligent human action.

Wherever the older religions have allowed for any possible betterment of this world's conditions and for an improvement in human affairs, it has grounded the hope in superhuman, and generally speaking, supernatural forces. Salvation, in this world and the next, we have been told, is of the Jews, and for half the world to this day, in spite of its ill-concealed contempt of the contemporary Jew, a tortured Nazarene is acclaimed the power of God unto the world's salvation. Go into any ordinary church, and ask the question—What must a man, or the world, do to be saved? And, be-mantled by church, or with creed, it is a Christ who would be offered—a Christ of a manger of Bethlehem and a cross of Calvary—a Christ as God, or as the power of God.

Ask the orthodox Jew how the world is to be saved and he would point in the language of Israel's greater prophets of long ago to a Messiah yet to come and to the laws and commandments of Moses.

Ask the Turk prostrate in his temple, and he would speak of the power of Allah and of Mahomet, his prophet.

Ask the devout Buddhist, with his calm and fervent zeal, and he would point you to the pathway of the Buddha.

To the world's need the old religions have but one

general answer—that the world's hope is not in man; that beyond him, and not within him, are the powers of his redemption and the strength of the world's salvation. Either the pathway of human salvation has already been pointed in the divine words of past times, or it is yet to be revealed from heaven on high. But it is not in man himself to direct his destiny or to achieve his own redemption.

A sorry figure is man, as the makers of his theology have pictured him, and sorriest of all in the tolerance he has lent to their imaginings.

The new humanism reverses the old order and makes the gods dependent upon man, instead of man upon the gods. It challenges in one and the same breath the old despair of the world and the old distrust of man.

The bark of human destiny, it declares, can have but one captain and one captain only, and the human spirit is the master of its course.

Man may go out at night and gaze up into the illimitable vastnesses where new worlds whirl in the making and may feel the throb of the same cosmic emotion that in man's primitive days flung him prostrate in worship before sun and moon and stars, and may now stand erect, conscious that the ultimate power at work up there and the vital life that throbs in his own heart beats belong together.

He may laugh at the fancies of devils and at the shape of demons, and in the presence of invisible realities stand unafraid, assured that there is no conflict between seen and unseen and visible and invisible.

He may dare even death undaunted, conscious that it is life which worketh in him mightily.

"But our hates and prejudices, our paltry meannesses and our selfish ambitions—what of them?" Well, do you wonder at them in the light of our fears and doubts and our age-long despair of ourselves and our world. We shall conquer them by facing them and fighting them, and not by timorous fear. They are our hates and our prejudices and the mastery is with them or with us. We have climbed from the mire and the jungle, from older fears to new hopes and dreams, and we cannot give up the struggle that has waged through the gloom of the night. The dawn and the heights are before us and the hour of man has struck. It is the hour for some great new watchword vibrating with vigour and hope. Why not make it —"One world at a time, forever, and the whole broad earth for man"?

Human faith, human freedom, human happiness, human progress are the supreme concern of this world and of all right-minded people in it. This world is man's world, to make it what he will.

The future is none too rosy, the timorous tell us, and old wars argue new wars and old confusions new confusion. And, indeed, they do, UNLESS. . . . Unless we can make for the world a new future, built upon new faith and guided by new principles.

The new humanism is a new faith and suggests a new principle. It suggests that we bring every human problem and every necessary regulation of our social, political, industrial, and international life to the bar of one simple test—WHAT IS BEST FOR ALL MEN, and for mankind everywhere, here and now, in this world —today and tomorrow?

EDMUND HENRY REEMAN.

The Peasants' House in Moscow

Editorial Correspondence

I spent a few hours at the Peasants' House in Moscow, which is a commendable enterprise. It is not a mere hotel, but a house where a peasant from any part of Russia may put up, especially if he comes in any representative capacity.

In the House he not only finds lodgings, but government appointed officials who advise him as to the best and quickest method in presenting his business, be the business with the government or with a co-operative, to urge some electrical contract or to buy some tractors. In the House is a large entertainment room, well equipped with lanterns and motion picture apparatus; also a large permanent exhibit showing farmers how best to solve some of their problems.

I had the pleasure of being introduced to one of the peasants, Chekanoff by name, coming from a district about 400 miles east of Moscow. He was a fine specimen of manhood, about 60 years old, six feet six inches tall: reminding me instantly of Tolstoy. He wore a black sheep-skin coat, high boots and spectacles, an old-fashioned case being on the table. He was a man of nature, in love with the soil. Although he had an invitation to remain in Moscow, he considered himself more needed in his village. You will be interested in the notes I took of this interview:

1. *Reasons for Being in Moscow.*—To remove some of the obstacles in the way of developing his village co-operatives. He has made a report in which he showed that the co-operative works well, could work better, if not for obstacles which could be removed easily with the aid of Moscow, and that Lenin promised to see him within a few days to discuss in friendly conversation the whole thing.

2. *School Questions.*—They had a school, 250 pupils from his village and surrounding hamlets. There were four grades. The village begins to realize that they were taught in the past only little and not what was good for them—only faith in God and obedience to ruler. That was good for the rulers and done deliberately everywhere, creating hatred between peoples. We begin to think now we are all children of the creator of nature and should abolish all implements of destruction, learning together to harness nature and use its riches for our benefit. We are all beginning to treat with a smile the creation of the earth in 6 days and the blowing of the human soul into a piece of clay.

There were 200 families in the village, each family had 4-5 acres of land; said he envied American efficiency in agriculture—would like to introduce same in Russia; the difficulty was for the small household to keep up a horse. At present two families sometimes unite in keeping up a horse, which works in summer, and in winter one of the peasants goes off with the horse to town to work. He spoke of the advantage of village owned tractor and sowing machinery at least

on basis of proportional holdings, without insisting on a communal ownership.

In past, each peasant's land was divided up into about 75 pieces, variously situated for reasons of quality, height, etc. But three fields are necessary for the sowings carried on now in his village. He succeeded in the redivision to have only three zones, for the purpose of each peasant possessing a piece of land in the zone nearest to the village and those further removed. Thus at present in his village a peasant has only nine pieces of land, 3 in each zone. There is loss due to dividing lines, which cannot be so well worked and are a source for grasses and accompanying parasites. However, the peasant gets four to five times amount sown, but land properly tilled with selected seed will yield with some fertilization 15 to 20 times amount sown.

This village, because of few landlord holdings (being a question of mere fortune) increased its holdings by 88 acres of which 33 are church property and 50 landlord.

His state being a trading state 80 per cent population literate, while next government Pensa—80 per cent illiterate. Mail comes into village 3 times a week and a hundred people await paper being read by one man.

He came to arrange also for electrification. When asked "what good did the Revolution do the village," he replied, "One could not speak without difficulty of that. Four years of civil war could not give village much good. This was the only year of peace and there had been great movement in building, solving problems, difficulties. Signed contract for literature for village for $200.00, including agricultural, scientific, political literature, secured from publishing house "New Village" a part of a subsidiary of Commissariat for Agriculture. They have now a Co-operative Mill, Seed-oil Mill, Reading Room; all this the result of revolution.

Moscow, Russia. SYDNEY STRONG.

Items from a Traveler's Notebook

The first impression that a New Yorker receives on journeying west of the Hudson Valley is that of the incurable provincialism of his own city. In New York we are irresistibly tempted to think ourselves the world, or at least the center of the world. But once we apply our vision to the great stretches of the Middle West, the discovery is promptly made that here is a vast nation going busily on its way which knows little about us, and about which we know practically nothing. So far from being the world, or the center of the world, New York City is not even America! Here in Ohio, Illinois, Michigan, Wisconsin are men, movements and events of great importance; but they are quite apart from New York leadership, and are following courses frequently alien to our interests. To get out of New York, therefore, is an education, especially in lessons of humility and self-forgetfulness.

I felt my first real thrill of excited interest when I encountered the remarkable news in Cleveland, Ohio, that the City Club was in a great state of upheaval owing to an invitation extended by the officers of that organization to Mr. Eugene V. Debs to speak at one of their Saturday noon luncheons in the near future. Such an event seemed so incomprehensible to me as a hard-shelled Easterner that I could hardly believe that the story was true. But here was the evidence of excitement in the Club, the resignation of certain of its influential members, the threat of further resignations if Mr. Debs really appeared, and the stalwart courage of the officers and executive committee in standing by their action and insisting that Mr. Debs should speak even though it was at the last meeting that the City Club ever held. Here is a sign of liberalism, of a restored American spirit of freedom and good will, which surpasses anything that I have encountered or heard of in the East, or which I believe even to be possible in that section of the country at the present moment. In days when the menace of the Ku Klux Klan hangs like a dark cloud upon the horizon of American life, this Debs episode in Cleveland is so heartening as to seem like the real dawning of a new day.

In Madison, Wisconsin, I had the almost ecstatic joy of following the trail of triumph blazed by Senator La Follette in the last election when he won a victory which I believe to be unparalleled in the whole history of America. Here I was told with abounding glee by students and professors of the university, citizens of the town, members of the legislature, etc., of numerous precincts in the state which recorded not a single vote for Senator La Follette's opponent; of how the official painting of La Follette in the State Capitol, mysteriously stolen away during the war, was now being hunted out, to be restored to its former place of honor amid fresh public acclaim; of how the resolution presented to the Legislature during the war, calling for La Follette's recall from the Senate, was to be taken from the state archives and burned after due copy had been made for historical purposes, and all names signed to the document published in the newspapers. The hold of La Follette on the citizens of Wisconsin almost passes belief. Never in any country at any time has there been such a complete reversal of a statesman's fortunes. Once hated, derided, spat upon and in immanent danger of trial for treason, this man is now the hero of his constituents, and in the next few years of course will be the dominating figure in the national government at Washington. When I went into Minnesota I was delighted to find that La Follette had a hold upon that state which was almost as great as his hold upon Wisconsin. His pre-election meeting in Minneapolis, for example, was one of the epoch-making political rallies of recent history. Thousands of people attended, other thousands were turned away, and the vast concourse listened with enthusiasm to an address which lasted until nearly midnight.

Speaking of Minnesota, I found a full-fledged radical movement under way in that state which promises great political events in the future. This marks a genuine revamping of the Non-Partisan League, the definite progress of the Farmer-Labor Party, and the rallying of liberals generally to the idea of a new third party. The movement is predominantly expressive of the aims and purposes of labor as represented by the trade unionists on the one hand, and by the farmers on the other. For the moment the "brain workers" have little influence in what is going on—

labor has control and purposes to develop a genuine labor organization. This is all to the good, for nothing is needed quite so much here in America today as the carrying of labor over into the political field, and the organization of a national party along the lines of the British Labor Party in England. This movement is now well advanced, not only in Minnesota but throughout the neighboring states of this great Northwest. The Republican and Democratic parties, except as relics of the past, have no real existence. It is an almost tragic experience for an Easterner, fresh from the political confusion and depression among liberal and radical forces in New York, Massachusetts, etc., to see what is going on here in this part of the country; tragic, that is, from the standpoint of his own personal experience at home, for nothing can be more heartening from the point of view of the nation and its welfare, than present political developments west of Chicago.

A notable experience during my visit in Minneapolis was a breakfast and after-breakfast discussion with the new Senator-elect Dr. Shipstead, a tall, raw-boned, rough-hewn, quiet-spoken man, with a certain steel-blue light in his eye which reveals hidden depths of character. He is a figure destined to stand out conspicuously in the days when he takes his place in lonely isolation in the United States Senate as the Farmer-Laborite from Minnesota. As one talks with him and rejoices in his homely wisdom, unvarying commonsense and quiet understanding, one quickly understands how he secured the confidence of his constituents and gained the political victory which stunned the nation. Dr. Shipstead plainly needs training and experience in the political field, and must spend many hours in study and research before he can grapple constructively with the great problems now confronting the nation and the world. But he cherishes no false pride, is as humble as he is earnest, and in his contact with anybody who has had experience beyond his own, is one quivering bundle of curiosity and inquiry. Among some with whom I talked there was real worry as to whether Dr. Shipstead might be trapped to his own undoing by the paradoxical combination of loneliness and conspicuousness which is certain to be his lot when the next Congress assembles. But we bank on the Senator! We have seen few men more unspoiled, simple, devoted, courageous. He will make his way with unfaltering steps, and with men like La Follette and Brookheart, become one of the outstanding leaders of progressive opinion in this country.

There were other things in Minneapolis which caught and held my interest. Thus, I was greatly pleased with what I heard about a Women's Business Club which was on the point of building a great club house on one of the prominent avenues of the city. This organization, I learned, was restricted to women who make their own living. To a citizen of the effete East, this represents a new type of woman's club, and one which seemed to me most wholesome. The idle woman, particularly of typical club-woman age, has always constituted one of the serious problems of American life. Now if an influence can be gotten under way in the ranks of womanhood, to the end of establishing a standard of responsibility upon the basis of economic independence, it will be one of the best things that ever happened. May there be more clubs of women of this type, which will have nothing to do with any women who do not earn and control their own incomes.

I also rejoiced to see the kind of church which is developing in Minneapolis under the leadership of the Rev. John H. Dietrich. This is called a Unitarian church, but no Unitarian from the sacred environs of Boston would ever recognize it as such. Radical to the core, thoroughgoing in its rejection of every last vestige of theological and ecclesiastical practice, closely identified with every advanced political and economic reform movement in the community, sustained by an alert group of men and women whose thought and public action are responsible for a good part of the best that is happening in the state, this church is a model of what the church of the future is certain to be. It is inspiring to note that the institution is thriving beyond what is known by almost any other Unitarian church with which I am familiar. Its auditorium is thronged Sunday after Sunday, its finances are sound, and eager discussions of a great new building are the guaranty of the days that are to be.

In Chicago I was interested to learn of the resignation of Mr. Evans as minister of All Souls Church and the definite proposal to join this church to the new Unitarian movement started on the South Side by the Western Unitarian Conference under the leadership of the Secretary, Mr. Reese, with Professor Merrifield, of the University of Chicago, as minister. This new society is to take over the old name of All Souls and thus carry on into perpetuity the noble history of the institution so long associated with Jenkin Lloyd Jones. The removal of this church to this new neighborhood, however, leaves a void at Abraham Lincoln Centre which presents a most interesting problem. What is to be done there is a matter which calls for tactful and constructive negotiation, and it is gratifying to know that the leaders of the Centre and All Souls Church are in close conference with Mr. Reese in an endeavor to utilize afresh the opportunity thus created. Another interesting development in Chicago is the advent at the Third Unitarian Church of Professor Slaten, whose enforced retirement from Jewell College in Liberty, Missouri, created a sensation some weeks ago. It is striking evidence of the alertness and vision of Mr. Reese that within a few hours after this news was published in the papers, he had telegraphed Mr. Slaten and offered him the pulpit which he has now accepted. This marks an acquisition to the liberal forces of Chicago which is of great significance. The death of Dr. Emil Hirsch was of course on everybody's lips. Deep is the sorrow and wide the consternation at the passing of this great man, the last of the prophets who made Chicago famous as the great preaching center of the West for a full generation.

Among the general impressions received in all the cities I visited, and in many journeys back and forth, was that of the great interest everywhere manifested through this part of the country in European affairs. This seems to me to be something new—a product of the after-war period! I never shall forget how I travelled through the Middle West to California in 1916, and found most of the war news of that day printed on the inside pages of the newspapers. I recall vividly reading in Arizona of the sinking of the "Arabic," an event which seemed at the moment to make certain the entrance of the United States into the Great War. Yet this event was reported in a very brief paragraph, and subordinated to local news of utter insignificance. Now, however, the whole situation seems to be changed—a new mind has apparently come to the Middle West. The newspapers

of all the cities I visited were loaded down with foreign news; and events in Europe, elaborately covered by special correspondents, crowded the important columns on the first page of all editions. My addresses on Russian and European themes were received with real interest, and an appeal for action by the United States on behalf of stricken Europe met invariably with quick and in some cases rapturous response. I began to understand why such a man as Senator Borah, with his insistent declaration for a foreign policy of constructive leadership, is now rising to such prominence in the counsels of the United States Government. In the East, Senator Borah is still regarded as a somewhat dangerous and alarming figure; but it is evident enough that he has caught the thought and sentiment of the Middle West and Far West, and is now voicing something more and greater than his own individual ideas. It should be added that this new feeling of interest in and sympathy for Europe is utterly detached from any revival of League of Nations sentiment. The men now organizing afresh in the East, veterans of the League to Enforce Peace and other historic societies, are going to have a hard fight to persuade the American people to take any interest in what is going on at Geneva. Nor will that fight succeed! After this present picture of a League of Nations inert and voiceless before such predicaments as the Greco-Turkish War, the Lithuanian embroilment, and the French invasion of Germany, there can be left no single fragment of respect for, or trust in, the League of Nations.

Admitting, however, all this fine sentiment and quickened interest, there is to be found in the West, as in the East, no clear order of ideas, no program of action, no certain knowledge of what to do to help the world. Here we see what is the tragedy of America today — the absence of political leadership. The Harding administration, in all its personnel, from Harding, Hughes, and Hoover on the one hand to the pettiest office-holders on the other, is absolutely bankrupt. The very pettiness of the administration, with its silly secrecies and rambling rumors of great things to come, is a measure of its utter fatuousness. I venture to prophesy that, when history is written a century hence, it will be noted as among the great tragedies of our time that in these desperate days of war and rumors of war, the collapse of nations and the passing of a whole civilization, the United States was bereft of leadership. A Lincoln at the crisis of the Civil War, and a Harding at the crisis of a World War, represent the farthermost poles of national fortune.

JOHN HAYNES HOLMES.

The Joy of Life

XXV.

The large, enthusiastic group of men and women who met the other week at the dinner given by the Fellowship Associates and Board of Directors of this publication, gave tangible evidence of a steadily increasing demand for a religious weekly which seeks to serve an intelligent people possessing deep sympathy for mankind, and an ardent passion to advance civilization through helping construct a social order which has for its goal the best possible life for the largest number.

As I left the dining room on that evening, I tried to synthesize in my mind the varied statements made by the speakers regarding the purpose of UNITY. Those of my readers who were present will recall that reference was made to the two phrases with which we have become so familiar: "Freedom, Fellowship and Character in Religion"; "A Journal of the Religion of Democracy." Also that Mr. Holmes spoke of the need of a religious paper as an organ for community churches which would give a practical social interpretation of Christianity; and of the lack, in both America and England, of a weekly publication which interprets the social, economic and political forces at work in modern society from a liberal religious point of view. In becoming an organ of the community church movement, and in treating from a religious-ethical point of view the great vital issues which confront the nations of this world, Mr. Holmes sees, and sees rightly, an open path for UNITY, a path leading to wide fields of usefulness in ministering to the development of the human race.

Such scope for constructive, purposive journalism as these suggestions open, offer a challenge to UNITY. And its possibility of adequately meeting that challenge lies, I believe, in that further suggestion expressed by Mr. Holmes, namely co-operative journalism. Reference was made to the *Survey* as offering a contemporary and highly successful precedent in the practical operation of a periodical conducted along democratic lines. I believe that *The World Tomorrow* is established on somewhat similar principles. In neither case, however, are the ties of co-operation sufficiently strong to give the subscriber a vital sense of ownership. Between the official staff and the reader there exists that same unbridged distance which separates the average American voter from the government at Washington. Publications like the *Survey* and *The World Tomorrow* represent democratic tendencies in journalism. As in the case of the American Republic, the spirit of democracy is there, although the actual functionings are not democratic. If the editors of UNITY could work out a method by which the participants in this co-operative enterprise could be made to feel as responsible for extending the scope of its influence as do the editors, they would, through such an act, usher in a new day in the history of the press. What is the significance of this new type of democracy in journalism?

It means that the subscribers recognize that the ownership of the paper rests in their hands; it means that they will share the financial responsibility—making good any deficits or dividing any profits; it means that the principles for which the paper stands, and which are embodied in the writings of its editors, are advanced and promulgated by the subscribers, that they assume the responsibility of enlarging its scope of influence; it means that the old gulf between the producer and the consumer, between the writer and the reader, will be removed in that the publication will be as much the creation of the subscriber as of the editor—they become united in a common cause.

EDWARD ARTHUR ROCKWOOD.

First Annual Dinner and Meeting of the UNITY Fellowship Associates

The first dinner of the UNITY Fellowship Associates was also, happily, the celebration of UNITY's forty-fifth birthday,—a long life for a little magazine devoted to truth in all things,—especially in religion, freedom of thought and speech, and fellowship among peoples and nations. It has not been a life of untroubled ease, nor have the sordid questions of ways and means been absent, even idealism must needs rely upon practical friends. What a host of friends UNITY has had to cheer it on during forty-five years of life! The new recruits who gathered for dinner in Lincoln Centre on January 18 were a delight and joy to the smaller body of friends known as Trustees. Letters of greeting, good cheer and challenge came from far and near. Our old friend, Mr. J. T. Sunderland wrote from New York, regretting his inability to be present, adding, "Be assured of my warm interest in UNITY and my sympathy with the ideals for which it is so earnest and able an advocate." George Willis Cooke, whose contributions to UNITY add so much to its value, writes from New Hampshire:

I wish it were possible for me to be at the dinner of the UNITY Fellowship, but it is quite out of the question on account of distance. I know it will be a feast of reason and a flow of soul, and it would be a delight to join in it. My wishes and my hopes go with the Fellowship, and I trust it will be able to do much for UNITY. Having been a UNITY reader from the very beginning, and of every number since the first, it holds a big place in my affections. I wish it great prosperity and that the Fellowship which supports it may grow wider and more powerful.

From the backwoods of Maine comes a cheering message from our young helper, James Waldo Fawcett:

I can't tell you how much I should like to be present at the UNITY dinner, January 18th. Unfortunately I am in exile here in the backwoods—hence necessarily absent except in spirit.

I often wish that UNITY were better or more widely known; that for every reader we now have we might gain a score. If we could put UNITY regularly into the average American home I believe we could work a mighty miracle in the minds of the people. It is amazingly true that men and women are easily won to our great humanitarian cause—once their minds are opened to our message. A sermon delivered by such a minister as Jenkin Lloyd Jones has meant spiritual salvation to countless souls. A book written by such a teacher as John Haynes Holmes has meant magnificent changes in the hearts of many readers. UNITY in the past and in the present has represented the noblest ideals, and under the direction of both the editors I have named it has done splendid work in a missionary sense—pointing the new way, speaking the new hope, anticipating the new world.

The paper never comes to me that I do not wish I were possessed of wealth great enough to make it universally known throughout the land.

I hope you will have a very happy meeting and that much good will result.

Other messages came from Anna Garlin Spencer, our good neighbor, Rabbi Schanfarber, the Rev. Harry Foster Burns and others. The Rev. Ernest M. W. Smith of Rochester, Minn., sent a ringing challenge:

To the UNITY Fellowship Conference:

"Art thou he that should come or look we for another?" This UNITY Fellowship is either the biggest thing in the world for us or it is not worth monkeying with. Are you taking yourselves seriously? Have you faith in your mission? If you have you will proceed to show it by your works.

Our human ills have been sufficiently diagnosed. Let us now have treatment. That treatment must be of a character that will not blink the facts of life.

One of the important facts is that we must have organization. There are people so constituted that they have no organization instinct. They hate to think of organization as some artists try to ignore the bread-and-butter side of life. Such have their place, but it is not in the forefront of any movement. I can no more imagine the functioning of a disembodied idea than I can that of a disembodied spirit. "But God giveth it a body and to every seed its own body."

The time has plainly come for a New Reformation—a religious revolution. It is long over-due. A Reformation that will not repeat the traitorous blunder of the leaders of the Lutheran Reformation, who abandoned the international and democratic character of Christianity to become the pensioners of a nationalistic paganized orthodoxy.

Religion must be the basis of the New International that will save the world. The papacy is the only international religious force in existence. It is timid, even cowardly, and intellectually and spiritually unfitted for our present world. Yet, because men feel the supreme need of an organization that expresses the moral consciousness of the Unity of Mankind, they are turning in despairing hope towards Rome as a drowning man grasps at a straw.

All over the world religiously-minded men and women stand ready for such an internationale. They wait for someone to give the call. No one with any vision has any special interest in mere national movements, to say nothing of local ones. The isolated community church is getting us nowhere. In fact many of the community churches are so narrow, so Main Street, so chamber-of-commerce in their outlook that they are bringing the whole movement into disrepute.

I have yet to find the person who in private expresses any real faith in organized liberal denominations. I am not finding fault with their fine names and principles of faith. The trouble is that the most of them, particularly the leaders, have no faith in their own professed principles. They are "a tale of little meaning though the words are strong."

I am a minister in the denomination calling itself Universalist and making a loud noise (for its size) about its belief in "the great universals" and in the ultimate triumph of love. Just now what is it undertaking as its highest immediate expression of that universal outlook and of that faith in love? It is raising money to build a great *National* monument at Washington! And to whom? To the Universalists who died in the world war to save the nation and the world etc.!! etc.!! etc.! Those folks do not need the Grace of God. A little sense of humor would save them from building such a monument to their own littleness. It has been said that, instead of weeping, those angels who have nothing better to do than watch the imbecilities of earth are undoubtedly holding their sides in uproarious laughter.

Can you not issue a call for a world convention for the purpose of organizing a great free religious international?—not a new denomination but a super-church, one to which men in my position and to which local churches of any name or of no name could declare their first allegiance. Let a church go on nominally as a Baptist, Universalist or Community church but it would first of all acknowledge its adherence to the international—The Free Catholic Church of Humanity.

This is something worth working for. Has UNITY Fellowship enough faith to undertake it and to undertake it now?

The dinner was planned for a time when it was hoped that both John Haynes Holmes and Francis Neilson would be in town and before Frederick Starr severs his connection with the University and Chicago. Not of course will Mr. Starr thereby forsake UNITY for as long as the United States mail service is in operation will his contributions be looked for and welcomed. We missed Francis Neilson but were made glad by having Arthur L. Weatherly come from Iowa City and to have our good friends, Mr. Alvin Joiner, of Polo, Ill., Mr. and Mrs. Enos Lloyd Jones, and others with us.

John Haynes Holmes justified our belief that UNITY still has a mission, still has a great work to do which is not being done by the numerous younger magazines which stand for free speech, free thought and free action in politics, for internationalism, for the calm judgment that comes from the perusal of facts stripped of prejudice and sentiment. For all these things UNITY has stood, even when it stood alone. UNITY, however,

has and does now stress above these things freedom in religion, fellowship in religion, the religion of democracy. Mr. Holmes thrilled us with the assurance of the dawn of a new day in religion and summoned us to make UNITY the herald of that coming day. In the chaos we see around us, a chaos into which our children must go, where authority and the supernatural no longer bespeak allegiance, there is great need of guidance by those who are inspired by the hope and assurance of a new order. With such Editors as ours and such a Fellowship UNITY dares to aspire to be a guide and master builder in the religion of democracy.

Arthur L. Weatherly, an enthusiastic believer in a new dawning in religion, and in UNITY's responsibility as guide in the new freedom, through story and fun led us to a very serious consideration of UNITY's mission, never more urgent than now.

Frederick Starr, keen and witty, delighted us with his whimsical reminiscences as one of the oldest contributors to UNITY. For thirty years he has been writing for UNITY, on subjects from the solemn question, "Does Lightning Strike Indians?" to his illuminating book reviews. We could but think that Mr. Jones must have captured him very young and very completely won his love and allegiance to assure so many years of helpful co-operation.

All through the dinner, came references and tributes to Dr. Emil Hirsch, so long a friend of, and co-worker with, Jenkin Lloyd Jones in efforts for religious freedom and the wide fellowship to which love alone draws the limiting circle. Mr. Holmes told of being taken by his father, when but a boy of seven or eight years of age, to the old South Congregational Church, Boston, of which Edward Everett Hale was then minister. He there heard that new prophet of Israel, a man even then an outstanding moral power, who by the vigor and vision of the words which marched from his lips like an army, showed himself to be a moral and spiritual leader of mankind. Mr. Holmes asked that, "we take just this moment to remember this noble friend, to give thanks and praise God that it has been our privilege to have the service and benediction of his thought and life."

Dr. Gerson B. Levi, a son-in-law of Dr. Hirsch, spoke for continued fellowship and co-operation, across lines when such must be, above them in all things of the spirit, working always in loving fellowship for freedom and truth.

Mr. S. D. Schwartz, Director of Sinai Center, told of his delightful association with Dr. Hirsch, of how he had been led to read UNITY through noting his interest in it, and of how Dr. Hirsch had backed him in his putting radical speakers on their lecture program, saying to him, "Tell them the conservatives have talked themselves out. The only people who have any message for today are the radicals. Go ahead, I am back of you." Dr. Hirsch was to the last an understanding friend of UNITY and he knew (and there is none who has a better right to know) that UNITY is still true to its mission, that the present editors are doing in this new day, with the new problems, what UNITY has ever done,—appealed to and trusted the human mind, when correctly informed, to take the side of righteousness and justice.

We thought of Mr. Jones' oft repeated warning: "It is foolish to use a razor to cut kindling," when Mr. S. O. Levinson was called upon to tell the assembled friends about the financial standing of UNITY. He would much rather have told of his hope to "Outlaw war" and his audience would much rather have listened to what there is of hope for such a longed for day. Being so full of optimism as to tackle the Herculean task of outlawing war it was natural that he should be asked to get the amount needed that assures UNITY continuing. However, let no generous friend hesitate, the possibilities of a larger and better UNITY are limited only by its resources. To protect the next Dinner of UNITY Fellowship Associates from hearing about finances we will ask for further space in some later issue to tell the readers and friends our plan for financing the paper so that we may go on and fulfill our mission.

O. C. S.

DR. HIRSCH—JAN. 7, 1923.

A light is out in Israel.
* * * * *
No soft, rose-tinted glow
Of sentimental compromise,
A bold and cruel flame
Uncovering shams and stripping lies.

A light is out in Israel.
* * * * *
A fiercely-burning light,
A stark, defiant light,
A light of Truth—
Clear, luminous in Night.
* * * * *
A light is out in Israel.

The Reform Advocate. —*Louise L. Hamburger.*

The Late Professor Kuenen and Biblical Study Today

The death of Professor Kuenen of Leyden University removes an old landmark in modern study of the Bible, especially of the Old Testament. His great book "The Religion of Israel" in three volumes, his Hibbert Lectures on "National Religions and Universal Religions," delivered at Oxford and in London, and his contributions to "The Bible for Young People," are well known to Bible students, as among the learned reconstructions of the Bible from a modern historical standpoint, which marked the second half especially of the last century.

Theology owes a great debt to this wonderful scholarship of Holland and Germany, which has so completely altered our whole conception of the Bible, and of its place in religion.

The prevailing view, until scholars like Kuenen arose, was that the Bible is a magical book, miraculously given, and that, by texts drawn from any part of it, all the church dogmas, without belief in which could be no "salvation" from hell—the doom of the utterly corrupt human race—could be "proved" to be "words of God."

This view of Scripture, borrowed from the Roman Church, is at the root of all our protestant divisions: each sect declaring that it has the true interpretation of miraculous Scripture.

The great historical critics have dispelled this illusion, setting us free from slavery to a book, and to a religion grounded in law and letter. They have taught us to recognize the "evolution of religion" in the Bible, from primitive times and low childish forms, up to the grand teaching of men like Isaiah and Micah, culminating in the still more deeply spiritual "Kingdom of God" as the Kingdom of love and the "righteousness" of love, proclaimed by Jesus and His true followers.

Our whole conception of Christian religion has thus been revolutionized and spiritualized, being now seen to be a new spirit of life, and the "substitution" in each and all of the Spiritual Man for "the old Adam" or Animal Man.

Legalistic and priestly forms of Christian religion, such as we find in the mediæval church, and in 16th century protestantism, with its Bible worship and its ancient dogmas founded thereon, melt away, as the religion of the Mosaic Law melted away from St. Paul, when "as it were scales fell from his eyes," and the true "Christ" or "Messiah" after the spirit of sonship, freedom, brotherhood, service, goodwill, or the charity that "never fails" was "revealed" *in* him, as "the light of life" and the "atonement" of God with man.

When this new conception of the place of the Bible, not as master but as servant to religion, prevails, must not our sectarianisms become meaningless, and will not the way be prepared for an Universal Religion, and a church "in Spirit and in Truth"?

But notwithstanding all the vast stores of biblical knowledge laid at our feet, how ignorant of the Bible do the mass of Christians remain! We go on preaching and praying as if nothing had happened, esconced behind old "middle walls of partition," that are but illusions of the ecclesiastical mind and "survivals" from "the times of this ignorance."

Let the assured results of biblical criticism be known, and this will do more to break down our divisions than all the "conferences" and "negotiations" for "church union" which are taking place today.

CHARLES STRONG.

Melbourne, Australia.

CORRESPONDENCE

Anent the Community Church

Editor of UNITY:

I have read with interest your statement in UNITY on "UNITY and the Churches."

I greatly enjoy the slashing style in which (as in all your epistles) this particular article is written. I find my ardor stirred to whiter, purer flame thereby.

Your manner of writing is so crystal clear and your attitude to the churches so plain that it is difficult to see how anyone could misunderstand it.

Your latest explanation makes 3 points as the reader will recall.

(1) That you are not arguing or denouncing but stating facts and that if the facts in regard to the church are depressing that is not your fault but is due to the character of the facts themselves.

It is a good thing to have the facts made clear. He is the worst kind of a pessimist and coward who tries to bolster up a bad situation by false optimism.

(2) You refuse to identify the church as it at present exists with real religion. This is something that needs to be kept clear, namely that the external structure of the church is not to be confused with the spiritual reality behind the outward organization. As with the individual the body may decay but the spirit is immortal.

I have taken the liberty of paraphrasing your arguments in order to make clear my own replies thereto. I trust that I have stated them with essential accuracy. I think that no exception can be taken to the first two points you make, but when you come to make your third point it is here that it seems to me the argument halts on palsied feet if it does not break down completely. Let us look at it.

(3) You offer "not a program of mere negation" but a church with its basis—"not in theology or ritual or ecclesiastical organization but in the community life of the people."

I will say about this substitute program—

(1) This is offering new organization for old but that is a reforming of the same elements that make up the old structures. What will it boot to bring together those at present separated into one vast conglomerate mass if no deep spiritual change has been effected to make valid and vital so vast a change and reconstruction.

(2) It is not ecclesiastical leaders only that are responsible for a divided church. Laymen also may be possessed with the separatist spirit. The masses of the people are not waiting eagerly to be led into one fold. What is needed is not first a reorganization but a renewal. The state of the churches is not healthy. But that is an outward sign of an inward and spiritual impoverishment. The church is weak and divided but the people are content to have it so. Therefore it seems that it is the spiritual life of men that needs to be vivified and reconstituted and unified and this renewed life will create a new organization for the new life to grow and function in.

(3) A church organized locally on a community basis would become in effect a national church. We have examples of such organization. State churches where they exist are locally in effect community churches and their appeal is to the community as a whole. I myself have lived in communities where one was considered as out of harmony with community spirit if one did not belong to "the church." Who will say that the experiment of national churches has been a success or that they have ever been the conservators of a free, expanding and vital spiritual life.

(4) It will be objected that the proposed "New Community church" will have nothing in common with the old national churches which, while claiming to serve the whole community, were not broadly based on the will of the people but were exclusive and divisive by the imposition of creedal tests. But

THE FIELD

"The World is my country, to do good is my Religion"

WAR DEPARTMENT TO STANDARDIZE THE U. S. CITIZEN

"A comprehensive plan for the quantity production of a standardized type of American citizen who will best serve the purposes of the War Department during the next war is now being put into effect under the direction of Dr. C. R. Mann, civilian adviser of the Department in educational matters," according to Harvey Fergusson of the Baltimore *Evening Sun*. Mr. Fergusson's article explaining this extension of our War Department to the schools is in the *Evening Sun* of December 11 and demands the thoughtful consideration of every patriotic American:

"This plan, as explained by Dr. Mann, includes the following projects:

"1. A badge is to be offered to those school children who conform to the *War Department ideal,* and the public schools will be encouraged to teach the standard of physical fitness, military training and 'attitude towards citizenship' which are the essentials of this ideal.

"2. A Federal Council on Citizenship Training is to be organized *by the War Department* for the purpose of bringing together all of the Federal educational agencies and using them to teach the *War Department standards.*

"3. The Citizens' Training Camps, which are provided for in the National Defense Act of 1920, are to be *greatly enlarged* with the ultimate object of training 100,000 young men every summer *in accordance with War Department standards.*

"4. In every way possible the *War Department* will seek to inculcate in American youth what Dr. Mann calls 'the gang spirit.'

"'We try to make every man feel that he is everywhere and always a part of a large whole which cannot function unless he does his duty,' Dr. Mann explained. 'That is the spirit necessary for national defense.'

"'The World War showed that national defense is no longer a matter to be handled by a small professional army and navy,' he said. 'The co-operation of *the whole people* is necessary to the national defense. If the *War Department* is to discharge its functions successfully, it must prepare the whole people to serve in the emergency of war.'

"The Federal Council on Citizenship Training, which is now being formed, is *to co-ordinate with the War Department,* according to Dr. Mann, the Federal Board for Vocational Education, the agencies which teach agricultural methods under the Smith-Lever Act, the Veterans' Bureau, the Bureaus of Naturalization and Americanization of the Labor Department, and the Bureau of Education. Representatives of all these Bureaus are to be brought together for the purpose of obtaining their aid in *teaching the War Department ideals.*

"This educational scheme ties up nicely with the plan for a draft law outlined by General Pershing before the Merchants' Association in New York whereby the industries of the country and their personnel would be drafted for service in case of war just as were the men who served in the Army during the World War. *The educational program would prepare the public mind* for the enactment and operation of such a law.

"Dr. Mann emphasized the fact that standardization of the American type of human being is the thing aimed at by the War Department.

"In a word, Americans are to be made as much alike as possible in body and mind, just as machines turned out by the same factory are alike, so that when the next war comes, the War Department will be assured of a uniform and willing response to its demands."

WE SUGGEST THAT OUR READERS GIVE THIS ARTICLE BY MR. FERGUSSON THE WIDEST POSSIBLE PUBLICITY.

FROM LEADERS OF 9,000,000 VETERANS.

"To proceed *as rapidly as conditions permit* and when the decrees of such courts become operative (except for machinery necessary to maintain them and the *minimum* police forces) to *entirely disarm and disband our land, sea and air forces and destroy the implements of warfare.*"

Yes, this is what they said! Alvin Owsley, the new commander of the American Legion, signed it. They all signed it—these veterans decorated with the insignia of valor. They knew what they were doing—more than most who might swear as they swore to work in their respective veteran organizations toward this as a goal.

This is the *Declaration of Principles* signed by the representatives of the war veterans of Europe and America as recorded in the *New York Times* of October 29:

"That all international agreements among governments affecting the entire people shall be open and above board, with full publicity.

"That treaties make the law between the nations. They must be executed in good faith.

"To oppose territorial aggrandizement.

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in the new community church which as you have repeatedly explained is to be organized on the basis of citizenship or community residence and is to include Jews, Catholics and Protestants, what is to be the unifying factor, what is to be the "big Idea" the broad belief that burning like a flower aflame will fuse the motley mass into a compact unity aglow with high born enthusiasms and ready for fresh adventures of the spirit. I do not see what is going to save the new community church organized on such a basis from becoming nothing more than a glorified town meeting.

(5) The church which you propose would not be a "Christian church" and I think that this you have admitted in previous statements. And it is here that there is a weak spot in your logical armor. I dare to say that to you, Sir, with all due respect, who art a man of war from your youth and I but an unknown stripling contending in the lists. But we are talking about a Christian church, about the defects and shortcomings and remedies which the Christian church needs and you introduce new elements when arriving at conclusions not in the premises. It is no remedy for the recognized defects of the Christian church to offer a substitute church which is not a Christian church at all.

(6) Many of the remedies suggested for healing the hurt of the church even by its leaders are not much better than nostrums because they touch outward conditions which are but symptoms and do not go to the seat of the trouble which is inner and spiritual. And if I may be permitted to say that while I admire you as a brilliant diagnostician of certain phases of unhealthy church conditions I do not think that your diagnosis goes deep enough and that consequently your prescription is not an adequate or sufficient remedy. It will not serve a patient to dress in new clothes and be taken into a larger room where there are a multitude of others similarly affected. While the changes which you propose are vast and far reaching, namely, that of abandoning all the old church organizations and forming one great new organization this is only an external and superficial change after all.

(7) I do not think that it would be psychologically possible to take Jews and Catholics and Protestants and require them to close the door on all their past history as though it had never been and form a spiritual alliance on the basis of a common citizenship. This would be to substitute nationality or patriotism for religion.

In the early church unity was attained by relationship to Christ as Master. Jews, Greeks, Romans, Barbarians became one in Him and while He was then and is still a cause of division, yet no unifying factor, no motive for high and holy service, has been found equal to devotion to Him and enthusiasm for His program and His cause. An American humorist has said that men will rise at the call to defend altars and their homes but that no man would rise at the call to defend his boarding house. In proposing a new church for the old leaving out all the distinctive features of the latter, all its dreams, its poetry, its beautiful beliefs, so as to make the new cohere without cause for dissolution or disagreement, is like offering us boarding house for a home and calling upon the people to rise and fight for their new altars without the fire. This I think they will not or cannot or should not do.

To sum up, I submit that a new non-Christian church is no remedy for the defects of a Christian church.

And that change from one kind of organization to another will not meet the situation which calls for a replenishment of the vital spiritual forces which are suffering from depletion and exhaustion and are the real cause of the breakdown of the tissues and structures of our ecclesiastical life. And here I rest my case.

I have not set down in malice or in a spirit of controversy, but, not being satisfied logically or spiritually with your statements and proposals, I have tried as frankly and simply as I might to present a counter argument with what poor success this paper is the all too palpable and embarrassing evidence.

Very truly yours,

River Forest, Illinois. WILLIAM L. COLLIN.

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"That the financial policies of the Allied Governments must have as their aim the stability of exchange and the resumption of international commerce, and we recommend the suspension of trade relations with countries maintaining armies organized for aggressive purposes.

"That an international court be established to outlaw war.

"To proceed as rapidly as conditions permit and when the decrees of such courts become operative (except for machinery necessary to maintain them and the minimum police forces) to entirely disarm and disband our land, sea and air forces and destroy the implements of warfare."

—*From National Council for Prevention of War, Issue of Nov.* 11, '22.

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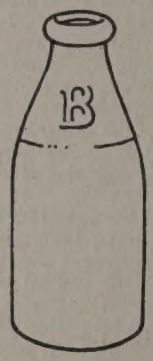

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